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alike. Now, if the word, like 'Logic,' is not susceptible of a clear definition, I would like to know it; and if it is, I would like to know the definition."

[N. L. H. will see another attempt at defining the dialectic in the notice of Dr. Kym's *Metaphysical Investigations*, in the present number of the *JOURNAL*.—EDITOR].

Seabury Divinity School.

The Divinity School of the Seabury Mission, at Faribault, Minnesota, is a theological seminary, educating young men from many dioceses, East, South and West. Graduates from colleges are received on their testimonials, and others upon examination. There is a preparatory department, served by tutors, to fit those not ready for the theological course. In this about as much attention is given to philosophical studies as in most of our colleges, *i. e.*, a good portion of one year is given to psychology and morality, in which the books made use of have been, Porter on the Intellect, Cousins' *Psychology*, Sir W. Hamilton's *Metaphysics*, Bishop Butler's *Sermons*, Whewell's *Morality* and Calderwood's *Hand Book*. It is found, however, when the divinity course is commenced that there is great inequality of preparedness in this class of studies.

In the theological curriculum there is a department of ethics and apologetics, to which as much time is given as could ever be given in a three years' course, considering the number of special departments, yet which might be made very considerable, were there a higher standard of attainment upon entrance. The trustees have given to it more time and prominence than is usual in our theological seminaries, and are aware of its importance. This chair they design to fill at the proper time with a special professor, but meanwhile its work is done by the professor of divinity, who meets each of the three classes twice a week.

The junior year is given to pure ethics (formal ethics). Jouffroy's *Introduction* is used as a guide. The chief moral systems, selfish, sentimental and rational are examined and criticised. Special lectures are given upon the Kantian Ethics, the later forms of utilitarianism and the modern derivative theory (Spencerian, &c.).

The middle year is given to apologetics, but during it materialistic and pantheistic schemes are studied and criticised. In all this the benefit of the course in pure ethics of the junior year is greatly felt.

The senior year is given to Christian ethics, with Martensen for text book. In this there is a re-survey of the ground-work, as modified by Christian postulates; the proper methods are given for the study of casuistry; the students are brought face to face with all the great practical questions of the day, and the solutions which Christianity gives contrasted with all other solutions.

This course is meagre enough, but the design is to improve it year by year. More can be made of it, just in proportion as the standard of attainment in our colleges is elevated, to which that of the preparatory department at Faribault will be made parallel.

J. S. K.

FARIBAULT, Minn., March 15, 1877.

Philosophy at Iowa College.

The philosophical course in this college occupies four terms. The study is preceded by a short course in the senior academy year, intended to awaken the student's thoughts about his own mind, and start a philosophical habit for the college course from the beginning.

The first term of study in college (third junior), is occupied with empirical psychology, going through consciousness and perception—a new analysis of conception, not taught in the books, being supplied, with the larger part of the discussion of the re-presentative faculty. Here are laid the foundations of anti-materialism. The second term carries the class through the remainder of the intellectual faculties and processes, (save that study of intuition which is related to theism,) and also through aesthetics, theoretic and critical. Much is supplied in respect to relations of individual and general concepts, and distinctions between generalization and intuition. The sensibilities and the will, with the theory of ethics and the theistic argument, introductory to natural theology, occupy the third term (second senior), the moral argument being combined with others. The remainder of moral philosophy, with logic and analogy, occupy the fourth term (third senior), opening the way to evidences of Christianity, preceded by the argument from analogy. Bowen's Logic is the text book, supplemented with a rigorous examination of the distinctions and connections between analogy and reasoning proper. The history of psychological, moral, æsthetic, logical and theistic opinion is woven into the analysis of topics constantly, as far as time allows; but the formation of philosophical opinions by the student himself for himself (or herself), is kept ever uppermost. The distinction between philosophy and science is carried along everywhere, culminating in the logic of science and the sciences on a philosophical basis in the last term. Absolute freedom of inquiry and individuality of thought, and analysis carried as far as it can be, with the subordination of all text books to the legitimate processes of each mind, are sought throughout.

GEO. F. MAGOUN.

Iowa College, March 14, 1877.
